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Burmah and The Judsons.

BY MARGARET MCLOUGHRY, DEAN, Tarkio College, Tarkio, Missouri.

BISHOP Thoburn has said that during his long residence in India where he has met thousands of tourists, for one who has asked to see the places in which Macaulay lived or the house in which Thackeray was born, hundreds have asked for the grave of William Carey. No mound was ever raised over the grave of Judson, no monument marks the spot where his body was dropped into the Indian Ocean, but if one would see his monument all that is necessary is to look around in Burmah.

Adoniram Judson and the three women who successively worked with him made an impression on Burmah that will be felt through eternity. Dr. George Smith says: "Adoniram Judson is surpassed by no missionary since the apostle Paul in self-devotion and scholarship, in labors and perils, in saintliness and humility, and in the result of his toils on the future of an empire and its multitudinous people." The same thought must have been in the mind of Dr. Jessup the well-known missionary in Syria, when he said that when he arrived in heaven the first person whose hand he desired to grasp next to the apostle Paul would be Adoniram Judson.

His early life.

"An old wooden house embosomed among the trees" in Malden, Mass. is the place where Adoniram Judson was born, August 9, 1788. He was the eldest son of a Congregationalist minister who bore the same name. Both parents were ambitious for the precocious child and desired to make him an eminent man; at the age of three he was taught by his mother to read the Bible; and his efforts to obtain an education were from this time encouraged until he was graduated from Brown University. Before he had reached the age of twenty-two his ambitions had developed into a passion for missions and a determination to go to some foreign field. He had read Col. Syme's "Embassy to Ava," which gave him a great longing to go to Burmah, although the prospects for such a mission were anything but bright. While he was a student at Andover Seminary his zeal for missions was greatly stimulated by his association with four of the young men who had consecrated themselves to foreign missions at that famous Haystack prayer meeting at Williams College.

Meanwhile God was preparing a companion for him. In Bradford, Mass. lived Ann Hasseltine, a bright, vivacious girl who had consecrated all her talents to the service of her Master and was constantly endeavoring to bring her pupils to a saving faith in Christ. She was at home when the General Associa-

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tion of the Congregational Church in Massachusetts met in Bradford and heard the petition, signed by Judson, Nott, Mills, and Newell, which led to the organization of the first Foreign Mission Board in America. And it was at a dinner in her father's home, where the ministers attending this Association were being entertained, that she and Mr. Judson looked into each other's eyes the love which drew them together.

Devoted Volunteers Sent Out.

Preparations for sending out these devoted volunteers were soon made and on Febuary 19, 1812, Mr. and Mrs. Judson and Mr. and Mrs. Newell, sailed for Calcutta. Before the year ended Mrs. Newell "the first American martyr to Foreign Missions" was to find a grave on the Isle of France. On the long journey in those days of slowly-moving sailing vessels, Mr. Judson made a careful study of the subject of Baptism and became so thoroughly convinced that the Baptists had interpreted the Bible correctly that on his arrival at Calcutta he and Mrs. Judson, who appears to have been less thoroughly convinced, were baptized in the little English Baptist Chapel. This act cut them off of course, from the Congregationalist Board and they were set adrift until the organization of the Baptist Board a little later. After many trials and vexations and much wandering by land and sea they finally reached Rangoon July 13, 1813, almost a year and a half after leaving their native land, and gave themselves diligently to the study of the Burman language. Mr. Judson was so desirous of turning his knowledge of the language to the best purpose for the help of those who were to follow him that within three years after beginning the study he had completed a grammar under the modest title "Grammatical Notices of the Burman Language." A press and Burman types being presented to him about this time by the English Baptists of Serampore he gave himself to the writing, printing, and distributing of tracts on the benefits of the christian religion, and as soon as possible began the herculean task of translating the Bible.

Mr. Judson's Methods.

The method Mr. Judson used for reaching the people was *Zayat* preaching. A little house of worship was built by the roadside in a public place near to the Buddhist Shrines; here he would stay from morning until night calling upon all the passersby, telling those who would listen the old story of the cross, offering tracts, and in every way seeking to become acquainted with, and helpful to, the people that he might by all means win some. Nearly seven years passed, however, before he was gladdened by a single convert, and in less than a year from the time Moung Non was baptized they had organized a church with ten native members. All this time Mrs. Judson was just as busy as her husband, taking from him the whole burden of caring for the household, conversing with her servants in their own language, thus becoming quite proficient in conversation, visiting the women both high and low—for an American woman was the object of much curiosity in high society—maintaining prayer meetings and schools for women and children.

But just now when the work of the Spirit was becoming manifest among the natives, persecution began; and it became necessary for Mr. Judson to visit the Emperor at Ava in order to gain permission to propagate the christian religion. His enterprise failed; the Emperor refused to permit his subjects to renounce Buddhism and the missionaries decided to leave Rangoon and preach the Gospel where they might be protected by the British flag. Just at this time, too, Mrs. Judson's health broke down so completely that it was necessary for her to return to America. Owing to the many long delays in securing passage and the slowness of the sailing vessels, Mrs. Judson left

Rangoon August 21, 1821, and did not reach America until September 25, 1822. Her visit in this country lasted about nine months and she reached Rangoon on her return December 5, 1823. She succeeded in regaining her health and at the same time so impressing the people she met with her enthusiasm for missions that she was accompanied on her return by two newly appointed missionaries, Mr. and Mrs. Wade, who were destined to be closely associated with her and her husband in their future joys and sorrows.

Suffered Imprisonment.

If Mrs. Judson could have lifted the veil covering the next three years after her return to Burmah and seen what awaited her even her stout heart might have quailed. Eight days after her arrival in Rangoon, where Mr. Judson had improved the time in finishing his translation of the New Testament and preparing an epitome of the Old Testament, they started for Ava, leaving the church in Rangoon under the care of Mr. and Mrs. Hough and Mr. and Mrs. Wade. War broke out between Burmah and the English government in India and all white foreigners residing in Ava were suspected of being spies of the English. Mr. Judson was arrested with others and thrown into prison where for twenty-one months he suffered such tortures of mind and body as few people ever dream of. He was in the prime of life, thirty-six years old, he longed to be preaching the Gospel, his Burman Bible was unfinished, he had always taken the best care of his health so far as fresh air, physical exercise, and bathing are concerned, he was exceedingly sensitive to discomfort, and had always been scrupulously neat and clean. We can only partly imagine what a man of such a nature and habits in such circumstances must have suffered; for the horrors of filth, suffocation, and torture cannot be related. During these horrible months the only alleviations he enjoyed and the only food he could relish were provided by Mrs. Judson at the expense of the utmost exertion and exposure to the vilest insults from Burman officials. In the midst of it all when she knew that her husband's sufferings were being greatly increased by her inattention the little Maria was born and, when only twenty days old, was carried for some miles in a rough cart through stifling heat and dust, to her father's prison.

The treaty of peace was finally signed by the British and Burmese commissioners and Mr. Judson with his wife and child sailed down the Irawaddy toward Rangoon "free—all free" as Mr. Judson expressed himself adding, "I can never regret my twenty-one months of misery, when I recall that one delicious thrill." The English offered him a salary equivalent to three thousand dollars for his services as Burmese interpreter for them, but he had other work to do and no "time to make money."

They found it impossible under existing political circumstances to continue missionary operations at Rangoon, hence Mr. and Mrs. Judson with four faithful converts went to Amherst, a new town, which gave promise of rapid growth. But their happiness was soon blighted. Before his missionary work was begun, Mr. Judson on account of his ready knowledge of the language was obliged to accompany a civil commissioner on an embassy to the Burman King at Ava, the scene of his terrible sufferings. Such journeys in countries where time has no value are always slow; this one was particularly so and he was absent from the mission more than six months.

After his departure Mrs. Judson built a little bamboo dwelling-house and two school-houses and with the assistance of Moung Ing, one of the faithful converts, carried on the work. It was not long, however, until she took the fever and in spite of all that could be done by the English physician, her frail body could hold out no longer and she passed away, October 24, 1826, leaving her tender baby girl to the care of her native con-

verts. Three months later Mr. Judson returned to find the motherless child in the care of Mrs. Wade and all that was left of his lovely wife in that world-renowned grave under the bopia-tree, and three months later the little Maria was laid by her mother's side.

It had been a great comfort to Mr. Judson to find the missionary force so largely increased on his return to Amherst, Mr. and Mrs. Wade and Mr. and Mrs. Boardman having arrived shortly after his wife's death. Mrs. Boardman was a native of Salem, Mass. and had been pronounced by her English friends in Calcutta "the most finished and faultless specimen of an American woman that they had ever known." She had from childhood an enthusiasm for missions. Mr. and Mrs. Boardman spent five happy, prosperous years in the mission, at Amherst, Maulmain and Tavoy and had the satisfaction of seeing many converts brought into the church, especially among the Karens. Three children were born, only one of whom, now the Rev. George Dana Boardman, survived. And then Mr. Boardman, who had long borne in his body the germs of an insidious disease, laid down his life and Mrs. Boardman remained on the field to carry on the precious work.

Three years after Mr. Boardman's death, Mr. Judson and Sarah Hall Boardman were united in marriage believing that by their union they might more efficiently carry on the Lord's work. While she had so faithfully and wisely carried on her work in the schools that "when an appropriation was obtained from the English government for schools throughout the provinces, it was expressly stipulated that they should be conducted on the plan of Mrs. Boardman's school at Tavoy," he had been using his odd moments in completing his translation of the Bible. This was finished about the time of their marriage; but so careful was he in his revision that it was nearly seven years before the last sheets were given to the press.

Growth of the Work.

A quarter of a century after he had begun work in Burmah, when he was in his fiftieth year he had the great joy of seeing many christian churches throughout the country comprising over a thousand members and the whole Bible in a language which the natives could understand.

During all this period he had never been away from Burmah, even though the Board had once insisted upon his return; and now the strong body showed signs of disease, his voice failed, and it was feared that consumption had begun to prey upon him. A sea voyage was tried with little benefit and shortly after, on account of the ill health of his wife and some of the children, another voyage was made on which they left the body of little Henry in the mission burial-ground at Serampore.

For many years Mr. Judson had feared the possibility of being required by the Board to compile a dictionary of the Burman language. He knew it would be a long hard task requiring the time and strength he wanted so much for direct effort in winning souls to Christ. But no one else seemed qualified for the task, the failure of his voice forbade preaching, and the Board became so insistent that he reluctantly consented to the undertaking.

After Thirty-Two Years.

Thirty-two years had passed since Mr. Judson's departure from his native land when the only hope of saving his wife, lay in a voyage to America. Her son George had been sent there soon after her second marriage. It was impossible for her to undertake the care of the little ones on the journey, and the three eldest must be taken and left for their education, so leaving the three little ones with the missionaries at Maulmain the rest of the family, accompained by two Burman assistants in the compiling of the dictionary, set sail on April 26, 1845. Owing to the usual delays they had proceeded no futher than the island of St. Helena

when Mrs. Judson died; her body was carried ashore and buried by the side of another missionary who had died on her way home.

Hers had been a devoted christian life. With personal beauty and intellectual powers far above the average she had consecrated everything to the service of her Master and had been wonderfully used. She loved the Burman language and mastered it thoroughly. She composed, or translated, many hymns, tracts, and religious books in Burmese and wrote poems that have become household words in America.

It was a sad home coming to Mr. Judson after an absence of thirty-three years. He dreaded the first days when he would be a stranger in his own country; but little did he realize that his progress from place to place would be like a triumphal march and every christian home was open to him whom all had learned to love. Wherever he spoke in public he was met by vast crowds, but as he was still unable to use his voice his addresses had to be repeated after him.

One of the most attractive society magazines of that day was the New York Mirror edited by the then popular author, N. P. Willis. To this magazine "Fanny Forester" was contributing some of the brightest and wittiest, as well as the most pathetic, little sketches of real life. Her early life reminds one of that of Louisa M. Alcott, with its pinching poverty, its pitiful economies, the impractical father, and the fertile imagination which *must* write itself down.

On a trip from Philadelphia to Boston when an accident caused a delay of several days, Mr. Judson picked up a collection of her writings to while away the tedious hours. "I should be glad to know her," he remarked to a friend. "The lady who writes so well ought to write better. Its a pity that such fine talents should be employed on such subjects." The friend assured him that he would soon have the pleasure of meeting her as she was then a guest in his own home. A long conversation followed their first meeting in which she told him the story of her life explained the urgent need of funds that led her to cater to the public tastes, and promised to write a memoir of Mrs. Sarah Boardman Judson. The acquaintance thus formed led, six months later, to their marriage which is said to have pleased "neither the literary nor the religious world."

The spirit of activity in the veteran missionary was too strong to admit of longer rest; and a few weeks later, having found homes for his children, he set sail once more, accompanied by his wife and a small missionary party, for the land he loved so well. Arriving at Maulmain, November 30, 1846, he found two of his little ones to welcome him, the other, a delicate child, having died before its mother.

His heart was still in Rangoon, however, and believing the missionary force in Maulmain to be sufficiently strong and that in Rangoon he would have better opportunities for work on his dictionary, after two delightful months in his old home he took his family to the capital city where christianity met with the fiercest oppposition and most bigoted despotism. Here he worked diligently at his dictionary, teaching meanwhile the few members of the native church who visited him secretly; and Mrs. Judson began the study of the language and finished the memorial of Mr. Judson's second wife. For a year and a half they lived in the most distressing conditions —illness of every member of the family, food that was most unpalatable, their home infested by bats and other objectionable creatures, watched by a suspicious government—until the home Board, having adopted the policy of retrenchment, recalled him to Maulmain.

Death of Mr. Judson.

The disappointed and almost broken-hearted soldier had not much more time

to serve on earth. With literary and pastoral duties he occupied every available hour until his health broke down for the last time. After several months illness he started April 3, 1850 on a sea voyage hoping to gain some benefit. It was too late, however; and nine days later, apart from his precious family, accompanied only by Mr. Ranney of the Maulmain mission, he gave up his spirit to God and his body found a burial place in the sea.

Thus ends the first chapter in the history of missions in Burmah; other chapters have followed. But when the last shall be written at the end of time, Judson's name will be there too, and so will the names of the three women who lived and wrought, and suffered and rejoiced with him.

Kho Tha Byu.

By Mrs. MARY PORTER KYLE, Monmouth, Ill.

NOTE:—The writer claims no originality for the following articles. Only those who are on the field and in the work know of the needs, difficulties, prospects, etc. We therefore present only facts and ideas gathered here and there from the writings of the missionaries themselves. We only regret that we have not been able to give the subjects more careful thought and study. M. P. K.

KHO Tha Byu, the first Karen convert, was born in 1778 in the wild hill country of Burma. He was one of earth's lowly ones, born in ignorance, degradation and poverty.

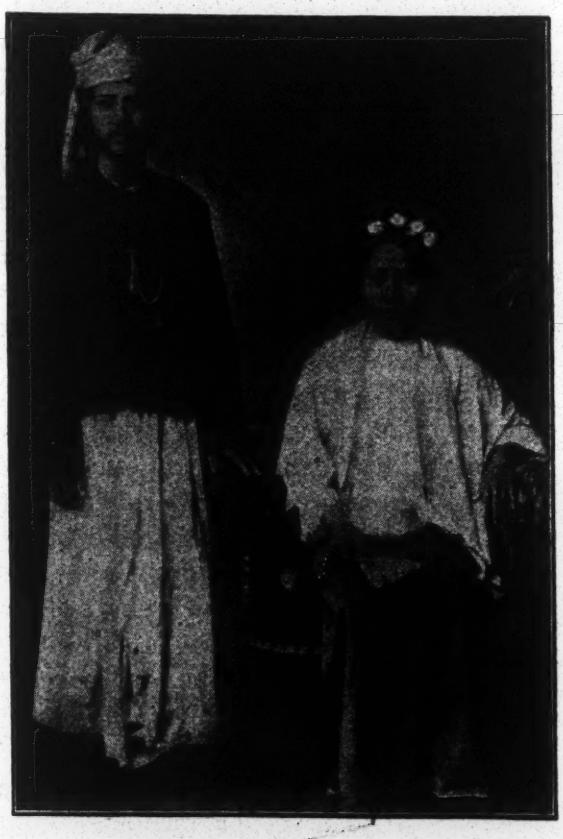
"——sunk in loathsome degradation
A naked, fierce, ungovernable savage."

A slave with mind unenlightened, intellect dwarfed and soul steeped in sin. He possessed a disposition that was ungovernable, a temper so violent that it has been termed by another "diabolical." So evil was his nature that at the early age of fifteen he was notorious as a robber and murderer and is said to have taken the lives of some thirty or forty persons. As we study his life and note these facts we think at once of Africaner, the Hottentot chief. Both were men of sin, notorious for their vileness and wickedness, instruments of unrighteousness, vessels of dishonor; and yet God saw in them that out of which, by his grace, He could make men upright in heart and life, chosen vessels of honor and preachers of righteousness. As Matthew Henry says, "The grace of God is absolutely free in taking our worst men and making them the best." And so it was with these and as we read of the conversion of each we must exclaim as did another, "Oh God what cannot thy grace do! What a miracle of thy power!"

It was when Kho Tha Byu was over forty year of age that he received his first religious impressions. Those who were interested in him and were striving to lead him to Christ found it most discouraging work, a work that required tact, patience and invincible faith, a faith that would not let go or give up. Little by little the light broke in upon his darkened understanding and in time conviction and repentance followed. He was subject to periods of great discouragement and depression because the old nature would assert itself and his temper cause him to fall, and even to the end of his life he had to suffer sorrow and humiliation because of this sin. It was a continual warfare, a terrific struggle and he could say with Paul, "If I do that I would not, it is no more I that do it, but sin that dwelleth in me," and "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." We can also in imagination hear him exclaim "O wretched man that I am! who

shall deliver me from the body of this death?" How comforting to him must have been the assurance of the Psalmist to the "good man," "Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand."

On the sixteenth of May, 1828, when he was fifty years old, he was baptized and formally received as a member of the visible church. So great had been the change wrought in his life that it had its influence on the sinful life of his wife



BURMESE PREACHER AND WIFE.

and she was led to accept Christ and was baptized the same year. "Previous to his Baptism he was fired with a purpose to make known the Saviour, he had found, to others and so had applied himself diligently to study in order that he might be able to read the Burman Bible."

His baptism took place at Tavoy and immediately after he started from there with two companions on what might be termed their "first missionary journey." They went to "the Karens in the valley of Tennasserim, preaching and explaining the catechism with immediate reults in the conversion of other Karens, the first being Moung Khway."

Journey after journey he made, as long as he was physically able, among the people and marvelous indeed were the results. Whole communities would be influenced for Christ, converts by the scores would be presented for baptism through his efforts. "He idolized his work. It was the only business to which he attached the least importance; and it was this which constituted the charm of his life." Few have been blessed of God in winning so many souls to Christ as did he. We are told that he loved to preach and we find that, like the disciples of old, he preached Christ. Dr. Pierson (to whom I am indebted for the material for this sketch,) tells how that the leading truths of the Bible became as familiar to him as his alphabet, and he sought in every sermon to bring into prominence the vicarious death of Christ. Among his converts there was a more thorough knowledge of justification by faith than can be found among an equal number even in Christian countries."

While never ordained as a minister yet to him must be attributed the commencement of the mission to the Karens in 1828, a mission which is second to none in growth and results. He was chief of all the native Karen assistants in carrying on the work, and we learn that "after Mr. Boardman became unable to labor, the whole care of the church, the instruction of the inquirers devolved on this simple minded convert. He taught school and showed diligence in every department of labor. His pupils could repeat verbatim whole Burman tracts."

He hated idolatry and would, with all boldness, attack it on every opportunity, in fact he would make the opportunity, and in most scathing language denounce it, disregarding entirely the sneers, ridicule and persecutions of his opponents. He was not gifted with learning. His record is not that of a brilliant scholar, not that of a man of

giant intellect, but just the record of one of God's humble ones whose life was wholly dedicated to his Lord. What a record it is! How it puts to shame those of today who have the ten talents, the greater gifts, and yet do so little.

Kho Tha Byu, the "wild man of Burma," became by the Spirit of God, Kho Tha Byu, the servant of God, the pioneer missionary to his own people. In his witnessing for Christ he had power, a power which was his because "God was with him" and God was with him because he was much with God. Like his Saviour, whom he loved so intensely, he would spend whole days and nights in prayer. He lived in an atmosphere of communion with God and not only so but his was a life in which self was dethroned and Christ enthroned. "For to him to live was Christ." The love of Christ constrained him in all his labors. No self denial, no sacrifice was too great for him to make. He never saved self but was unceasing in his labors to save souls. He was in perils oft, "perils in the wilderness, perils of waters, perils by his own countrymen" and yet "he endured all as seeing Him who is invisible."

The exposure incident to his journeys, the nervous strain under which he labored told on him physically and he became afflicted with rheumatism and blindness. He died at Sandoway, September 9th, 1840 at the age of sixty-two. For him death had no terrors but "to die was gain." It was to be with Christ which was far better, to see Him face to face and receive from Him the "Well done good and faithful servant."

His countrymen did not forget him but erected to his memory in 1878, the centenary of his birth and the semi-centennial of his conversion, a beautiful building dedicated to the service of God and Christian education, and named the "Kho Tha Byu Memorial Hall."

"The blue mountains of Pegu, often the first land seen in India by the approaching mariner, remain his monument; the Christian villages that adorn their sides constitute his epitaph."

"He being dead yet speaks and his works do follow him."

Helps for Leaders.

1 WHAT ARE THE PRESENT MISSIONARY PROBLEMS?

The problems confronting the missionary in Burma are much the same as those which present themselves for solution to missionaries in other fields.

There has been the wrestling with the problem of church organization, a better qualified native ministry and self support. The first two are not at the present time as difficult of solution as in past years because of the advantages to the work of the educational system adopted. Formerly it was experience alone which constituted a qualification for ordination and as a result only elderly men were counted worthy of it. In more recent years a course in the Theological Seminary is regarded as an equivalent for many years of experience and consequently pastors are ordained at an earlier age. The third owing to "depressing economic conditions prevailing especially in some parts of the field," still requires thought and attention and the "line upon line, and precept upon precept" in inculcating the truth. The duty of giving is taught the natives and they are urged to support their own pastors. In some of the stations giving is made obligatory. One writer on the subject states it as his conviction that the extension of the principle of self support in the Burman work is of the utmost importance.

A problem peculiar to the Burman field is that of the Chinese occupancy of the large trading towns. These towns will be for all practical purposes absorbed by Chinese trades just as Singapore and Penang are virtually Chinese towns. There is the need therefore of Christianizing the Chinese as well as the Burman if Burma is to be christian.

Another problem is how to reach most

effectively the Burman proper. The efforts of Dr. Judson and the early missionaries were directed first to the Burmans, and while they far outnumber the other races in the country and are the "ruling race," yet the mission work among them has not made as rapid growth as among the others. The greatest success in the work has been among the Karens. These are not only more easily reached by the gospel but after conversion they are by far the more aggressive in propagating their new faith. A difficulty in the work is at this point, for quoting another, "it is hard to induce the Karens to evangelize their high-born neighbors and their attempt to do so is not at all appreciated by the Burmans, the high-born neighbors so called."

An obstacle to the work among the Karens is the increase of Buddhism among them. Coming down from the hill country they get more and more into contact with the Burmans, adopt their notions and ideas and to a certain extent accept their religion, and just to the extent that they accept it to that extent it is the more difficult to reach them with the gospel. One of the missionaries makes the statement that there is scarcely a Karen who is a genuine convert to Buddhism. He further says that Buddhism is essentially atheistic and the Karens having the idea of God so deeply rooted in their belief cannot give it up though they may outwardly accept the other. One can readily see therefore that the best time to win the Karen is before he has come into contact with or accepted Buddhism.

Another problem is the manning of the field as it should be. The people are ready for the gospel. "The barrier of prejudice," quoting Prof. St. John of Rangoon, "has largely passed away, the imperfections and weaknesses of Buddhism even the priests are not unwilling to admit. The authority of the priests is waning, the attendance upon their schools is decreasing;" everything seem favorable to the progress of the gospel, to the extension of the Kingdom. "The call for the living preacher is loud." The demand for christian teachers is imperative. The work begun must be sustained and enlarged. The cry ascends from Burma as from every other mission field on the globe. "Send us more workers." "The harvest truly is great but the laborers are few."

BURMESE MOTHER AND CHILD.

2. WHAT IS THE OBLIGATION AND PROSPECT OF CHRISTIAN MISSIONS TO BURMA?

In the command of Christ "Go ye into all the world and preach the gospel to every creature" we have the duty of every child of God set forth and the obligation resultant there-from. The great need of the Burman field for more workers and enlarged resources makes it imperative that there shall be a recognition by the Home church of the obligation resting upon it relative thereto and

an immediate performance of the duties required. What the future of the work shall be, depends in a large measure upon how the church answers the appeals in the present. Now is the time of opportunity. Now the time to win the land for Christ.

The prospects of the work are bright, never have they been brighter. "The signs of the times are full of promise that the century before us is better for advance, than the one behind."

"Buddhism is withering under the scorn of enlightened public sentiment," quoting Wm. E. Curtis, "It is breaking down and crumbling away. It cannot stand the test of education, cannot endure the light of modern inquiry; it does not conform to the demands of modern civilization, it does not apply to the wants and needs of progressive minds and as the common people are educated and extend their knowledge and experience, its influence must disappear." The work of the mission itself has been crowned with success and is an evidence of what may be done. One of the missionaries says he could speak of encouragements which are marvelous; encouragements in the growth of the native church and the development of the converts in christian living and giving.

The native church is fast becoming a missionary church. "It is hearing the summons, "enlarge the place of thy tents," Home and Foreign Missionary societies are organized with the object of not only working for Christ at home but "in the regions beyond."

"The education of woman is another hopeful sign. Buddhism despises womanhood and yet not infrequently, so Prof. St. John tells us, a Buddhist will send his child, his son, to a woman teacher. And not only so but many are educating their daughters. The mission has a number of large and well conducted schools for girls and toward these the missionaries look with special hopefulness, for the trained Christian woman is an effective refutation of Buddhism."

It will be impossible in this brief sketch to enumerate all the encouraging signs, but enough has been given to show that there is no doubt about the success of the work. We are assured that the cause of Christ shall triumph in Burma as it shall in all the world.

"Earth's utmost bound shall hear and turn,
All tribes and realms Thy worship learn."

3 WHEN DID BUDDHISM ENTER BURMA?

According to the Rev. F. H. Eveleth D. D., missionary of the American Baptist Missionary Union of Burma, it was in the year 397 A. D.

"In that year a very holy man came from the Island of Ceylon to Burma bearing with him the sacred scriptures of the Buddhists. The King of Burma became a convert to the new faith, built a stately pagoda and commanded all his subjects to worship it, and when they stubbornly refused to obey, he issued an edict that every one who refused to worship the great pagoda which he had built should be instantly beheaded; but when this extreme measure failed, he requested his subjects to build a Natzin, or building sacred to the Nats, by the side of the pagoda. In this way the people coming to the Natzin to make their offerings were led to worship the gilded structure which over-shadowed it. To this day a shrine corresponding to the Natzin is built against the great pagoda in Burma."

What Missions Have Done for Home-life in Egypt through the Pupils of the Schools.

By Rena L. Hogg.

Note.—This article was received too late for the special Egypt number. The writer has been engaged in active mission work since 1899 and is well qualified and rarely gifted to write upon any phase of the missions with authority. It always gives us pleasure to secure her contributions to the pages of our Magazine.—Eds.

"HOME-life in Egypt." Some spirit of mischief seems to be playing tricks with the phrase. It rings in my ears in changing tones, and at each varying repetition, as though in answer to some secret signal, a new series of dissolving pictures is thrown on the screen of my mind.

"Home-life in Egypt?" The tone at first is one of simple enquiry. "Is there home life in Egypt?" This questioning spirit demands.

An Egyptian woman's life is divided between two houses, the house of her father, and the house of her husband; but should she wish to say of either of them, "my home," it is from our language she must borrow the word. Why is this? Is there any special significance in this strange omission in a language whose vocabulary is otherwise so prolific?

Friends, when you and I use that word, "home," when we use it thoughtfully, with full consciousness of all for which it stands, is there not a reverence and a softness in our voice that spring from a source deep in our hearts and far in the tender past? It is a sacred word to you and me, one of the great words in life, like "God" and "Faith" and "Immortality" and "Love;" and Mohammed, who used such words but with a shallow and distorted meaning, could talk of houses and households, *but not of home.*

It is from such a picture of the divine nature as Jesus brought that the home idea has dawned upon the human heart. Jesus with His welcome to the Mothers and His "Forbid them not," Jesus setting a little child in the midst to teach humility and love, Jesus in close and intimate conversation with Martha and Mary, Jesus girded with a towel and washing His disciples' feet—it is when this Jesus is accepted as God's last and ever-living Word to man, when prayer is to "Our Father" and faith looks beyond all partings to a "Father's house" above, that home-life as we have known it becomes possible, and the word "home" a necessity for daily use. Is there then home-life in Egypt?

But before I can answer the question the impish spirit in my brain rings a sudden change on the phrase. The rising inflection has vanished, replaced by an accent of sarcasm. "*Home-life in Egypt!*" he repeats mockingly, as though the incongruity were patent without further discussion.

And now instead of the pictures of Christ and pictures from ones own dear past, it is something very different that falls on the screen. How I wish I could describe to you all I see. But the space at my disposal would not be sufficient, and after all, what benefit from such description? It would surely be disloyalty to our friends to hold up to ridicule or disgust the condition of houses whose doors are cordially open to us and whose inmates we have learned to love. Let us get beyond the phenomena of the situation to the subtle causes that have wrought this gulf between the ordinary Eastern houshold and a typical Western home. Then sympathy will take the place of blame, and gratitude, the place of pride.

Take any family of six in America, the best, the noblest you can find, and place them in a house, inconvenient and un-

sanitary, packed in amongst other houses, and so arranged that the inmates can be overlooked by their neighbors with the greatest ease. Let the sons marry girls they have never seen, and whose tastes and character they have known nothing of, except by hearsay. Let them bring these wives into their father's house, keep one common purse, and try to live together in peace and harmony. Will the experiment be successful? Each year as it passes adds complexity to the problem. Children are added to the household. Inefficient servants (the only kind available) are hired to help—children themselves for the most part, without training and used to disorder and deceit. The six inmates have grown to twenty, but the house has not increased in size. What magic oil can make the wheels of household life run smoothly. What spiritual chemistry can fuse these diverse elements into one?

Perhaps live stock must be kept, and the one roof must shelter all. Imagine a goat wandering up and down the stairs, chickens roaming at will upon the roof, and donkeys or oxen housed in the inner court, off which the various rooms open! Can love of order and cleanliness conquer such difficulties and keep the dwelling sweet and attractive, in spite of all?' Perhaps, if it has been bred in the blood for centuries. But suppose the young wives have known nothing better than Miss Hazy's style of housekeeping, have never been taught self-control, have become mothers in their early teens and are rearing sickly children in a climate trying to the most robust. Surely where such is the case your doubt will give place to an emphatic "No," and you will begin to understand the sarcastic smile on the face of my impish visitor as he repeats "Home-life in Egypt!"

But "Yes," I answer him, "Thank God, there is home-life in Egpyt." You have caught a glimpse of some of the forces that work against its existence. Haphazard betrothals, early marriage, unwillingness to let the sons live independent lives, bad housing, lack of early training, ignorance, the degradation of woman,—all these and more are factors in the situation not to be overlooked. Other elements, however, are present, elements that make for change. Contact with the West, commercial prosperity, political aspirations, increased facilities for travel, journalism, literature, even the mad love of following the fashion, and being considered up-to-date—all these currents of influence have begun to sweep through the atmosphere of Egyptian society, altering the conditions of existence. Not even the close-sheltered windows of the hareem can avail wholly to exclude this breeze from a world beyond. The stifling air, inhaled and exhaled for centuries, is being permeated by a breath of change, and the home life of thousands is touched by the influence. But are these forces sufficient to bring about the reform we desire?

While we must not blindly imagine that Missions are working alone for the regeneration of human souls, while we gladly believe that God draws no line of distinction between secular and sacred, and can manipulate the most imperfect instruments to aid in the carving out of His plan, yet we are convinced that it is only by means more direct and formative than any we have mentioned that He works His greatest miracles of love.

"It takes a soul
To move a body,—It takes a high-souled man
To move the masses even to a cleaner sty;
It takes the ideal to blow an inch inside
The dust of the actual * * *
Life develops from within."

While giving, therefore, to these varied world forces their due meed of recognition, we look elsewhere for the instruments of a radical reform. There can be "no perfect manners without Christian souls," and we believe that it is our Chistian boys and girls who will make the future of Egypt what it ought to be. The evils we have mentioned as

playing so large a part in wrecking household happiness, are the forces most liable to give way before the insistent zeal of young reformers. High ideals are placed before our boys and girls in Mission schools. They see visions and dream dreams, vision of a life higher and happier than anything they have tasted, dreams that make the customs of the past no longer venerable, but sordid, in their eyes. These ideals, if never perfectly attained, are yet not forgotten, and when the day comes to each when he must step out into young manhood, not a few of these pupils assert their right to shape their own destiny. They claim a right of choice in marriage, a right to bide their time, a right often to "leave father and mother and cleave unto a wife," and so lay the only true foundation for a home. Having thus attained their independence, and living no longer off the family purse, they begin to spend on comfort what formerly was hoarded as potential power. The cramped house in the center of town is then discarded, and new buildings arise in the suburbs where gardens spring into life and children are born into a natural existence with freedom of access to God's outdoor world.

Had the missionary urged such changes on the parents, even the most eloquent preaching must have fallen on deaf ears. But when it is a *son's voice* that is pleading, pleading for his rights and a son, too, whose superior education has made him his father's pride, the claim cannot be so easily denied, and love may gain the day where duty was rebuffed.

We talked of pictures on a screen. The pictures memory now calls up are bright and pleasing. Once a *single* home founded on love was a triumph to be recorded, and on dismal days to be reverted to with heart-felt gratitude. Now such dwellings are to be counted by *scores*, and every year the number is growing, and the ideal reached is on a higher level.

The situation indeed would be still brighter and progress more rapid, were it not that the education of girls has not hitherto kept pace with that of boys, except in schools founded directly by missionaries, where the financial burden has been borne by the church at home. In these, the enrollment is almost equal, while in the village schools of the native Protestant church, only 15 per cent of the pupils are girls, and in government schools, the disproportion must be even greater. What is the result? Young men may dream of Eden, but it takes two to tend the garden, and no Eve comes to them in their sleep.

NORMAL TRAINING CLASS AT THE PRESSLY MEMORIAL INSTITUTE

Friends, this is a time of great opportunity for women's work. A mania for government positions has seized the young men of the land, placing a premium on such methods of study as will bring a government certificate within reach. The result is a situation bristling with problems; for those whose ambition is to make true men of the students, and to train Christian leaders, not government slaves. But in the region of girl's education, our hands are still free. We may

yet teach them what we will. We may put all the emphasis we desire on subjects religious, ethical and domestic. "Teach them goodness," a parent will often say; "we do not care about literature and grammar, but we wish you to make good daughters and mothers of our girls. The demand for girls' education is not yet so great as to make girls' schools a financial success. They must in this respect be a strain on their supporters, for many years to come, but if we can transform the home-life of Egypt by this means, have we not won for Christ the key of the whole situation, and is not our labor eminently worthy of self-sacrifice?

A peculiar chain of circumstances left me one day, traveling bag in hand, at the door of a strange house, of whose inmates I knew nothing, save that two of the daughters had attended school in Cairo. My guide having suddenly deserted me, I wandered in alone, and found myself in some back region of the house, where a girl of seventeen was on her knees bending busily over some household concern. She was clean and neat, though simply dressed, and while startled by the apparition of an unexpected guest, she rose and welcomed me with cordial grace. I was soon introduced to a sister, a year her senior, and the news that I shared their affection for "Our Miss Kyle," opened wide to me the doors of their hearts, and placed house and home at my disposal. It is wonderful how much even a stranger can learn of the ways of a household in a visit of twenty-four hours. In time I made the acquaintance of the entire family. While the girls were preparing the evening meal, the mother and I sat "Holding our quiet talk apart, of household things," and before long "The guarded outworks of the heart began to yield," and many a little family secret "passed safely over from the lip that summer day."

The work these girls had achieved since leaving school was not of the kind to be adequately sketched in a few lines; but some of the results at least may be recorded. The daily meals had become true family meals, mother, sisters and children eating with the father and grown-up sons, and the girls asking a blessing on the food. Family worship had been introduced by their means. They had bravely taken the entire burden of housekeeping on their own shoulders, and were conducting it as exactly as possible on the programme laid down for them at school. Baking, washing, ironing, cleaning, all had their fixed days and hours; and in other details of the family life, the same order and regularity were discernible. One needs to be familiar with the easy-going methodlessness of the East to realize the greatness of the advance involved in this grasp of the importance of system.

The father, though not addicted to drunkenness, had used wine with considerable freedom and in spite of acknowledged injury to his health, was an absolute slave to tobacco. The mother had been grieving deeply over these habits, but had not succeeded in finding a remedy till the girls took up the cause. The care of the children being in their hands, it was not difficult for them to win over to their side the youngest son. This little fellow, his father's idol, soon became, under the guidance of their woman's wit, a valuable ally in their temperance crusade, not only coaxing and wheedling but with the license of childhood, resorting to the boldest threats and demands. In regard to tobacco, the victory had been absolute, and the consequent improvement in their father's health was so marked that he was gradually inclining to humour them in their desire for a further reform. He had cut down the wine supply to a glass daily, to be taken at the dinner table. He seemed perfectly aware of the innocent plots for his welfare, but instead of resenting the interference, one could see that it aroused his parental pride, and that the girls should care about such things pleased him not a little. The same affectionate respect

was evident in the older sons, and when I learned, to my surprise, that they were still unmarried, they explained that they must first find some one "like our sisters." The strategists who could scheme on behalf of temperance, seemed to feel no aversion to the more popular play of match-making, and from some confidences shared with me as we walked on the roof that night, and some photos and letters discussed in the bedroom later, I have my suspicions that their brothers, ere this, though bound to the conspirators by a new debt of gratitude, may have wavered in the conviction, then so heartily expressed, that their sisters were entirely without peers. Had there ever been in my mind a doubt about the transforming influence of Mission schools and the power of our pupils by God's grace to regenerate home-life, such skepticism must that night have received its death blow.

"Home-life in Egypt?" The spirit of mischief who troubled me at the outset, has fallen asleep at his post, and ceased to ring his changes on the words, but the echoes have not altogether died away.

"Home-life in Egypt!" Would to God the phrase might ring in your mind as it has rung in mine, no longer in a tone of question or sarcasm or incredulity, but with a lingering note of longing, to be woven into prayer

"Home-life in Egypt!" I leave it with you as a watch-word for the future, something that you and I and a thousand unseen workers may together win, by brave, persistent faith, and unremitting toil, and may lay at last in its perfection, as a laurel at the feet of Him who is Egypt's King and ours—Jesus of Nazareth, the rejected of the builders, whom the world must yet acknowledge as home's chief corner-stone.

Foreign News Budget.

India.

A short time ago we took a trip through a new part of our district through which no missionary had traveled before. It is inhabited by a tribe called "Janglies," the original settlers of this part of the country known as the "Bar." We went, not knowing what to expect, for they are very strict Mohammedans, and also rather a wild set of people, and noted for their art in thieving. However we were received very cordially, and allowed hearings in almost every village. At the first village on our arrival the men crowded around Mr. Caldwell and gave him a good chance to preach. Then when we were settled in our tents and darkness came on, our camel-man came to the door and whispered: "Missahiba, there are some women here who have come to call on you. They cannot come when it is light, so they have come now." We sent out an invitation for them to come in, and we soon had our tent half full of women.

The leader was the wife of a Maulvi, and was very proud of the fact that she was the only woman in five villages who could read. Her husband was away from home, so she came, and some of the other women came under cover of the excuse of going to the Mosque to pray.

We visited a little while asking a few questions, and answering many, and leading up to the all important message —the reason for our coming. We sang Psalms. Mohammedans will always listen to the Psalms for they are written in their Koran; and so by means of the Psalms we lead to the Gospel message.

They listened well for an hour or more; then some of the women got restless, and wanted to go. They were afraid they would be missed by their husbands, and their visit to us found out. So they left with a promise from us to go and visit them the next day. The Maulvi's wife also took with her a copy of the Gospel of Luke, a book of Psalms and a tract.

We know not what fruit may come from that visit; but we do know that God's word will not return unto Him void, but will accomplish that whereunto He has sent it. And so we pray and ask your prayers for God's blessing on that trip, that it may be the opening of a field from which a large harvest will be gathered in.

Lena S. Brotherston,
Sangla Hill.

SKETCHES.

By Margaret Wilson, Jhelum.

One morning when I was a very new missionary, and had not yet learned at what an impersonal matter of fact distance a Mohammedan language teacher is to be handled, I began with more energy than tact to explore my teacher's opinions of the position of women. His wife, he said a bit scornfully, could not read. Why should she? She could cook and spin well enough as she was. He had no intention of teaching his daughters to read. Their mother would teach them what she knew. His sons were in school, because they would be able to get more wages, educated. "You people," he said, "send your daughters to school so they will be able to earn for their parents." I disagreed. He argued, "Your father sent you to school and then to college, so that your salary would be some use to him. Our daughters are not wage earners." "My father did not educate me to support him," I remonstrated. "But you send him your salary" he insisted. "I do not," I said warmly. "Then, I said as much," he answered triumphantly, "I said it was useless to educate women. Your father spent all that money on you, and what good are you to him now!"

I wrote and told my father about it, chuckling as I wrote, remembering the pride and love that were never dim in that quiet man's eyes when he had his children with him—remembering that phrase of his in evening worship, "That our daughters may be as corner stones, polished after the similitude of a palace." He is a man of few words. And the wound of my leaving home was still fresh. He answered that if men without Christ don't know what good a daughter is, he was glad I had gone in Christ's name to live among them—and something else which was just for me.

* * * * *

When I came home after my summer vacation I heard that Arshau's mother had died. I went to see the girl, for she had been disconsolate enough when her mother was living, because she had no children. At the sight of me, her tears began afresh, and she sat down with me and had a good cry. After a while of sobbing she said "I am all alone in the world now, Miss Sahib. I have no one left." I, being a christian, was at a loss to understand, and remonstrated lovingly. "You have your father and your husband still, Arshau." And she, not understanding, either, looked at me a minute, and then said bitterly. "What do *they* count! A mother's love is real. The others love you for what they can get out of you." And she began sobbing again.

Well! She was *alone* in the world, having *only* a father and a husband. But she was not alone in her estimation of men, as we learned from many women. It is significant, is it not? I have written it thinking that women at home who are rich in the love of *good* men, might ponder over it, and adore Christ more.

Egypt.

Cairo, March 6th, 1909.

Among the callers a few days ago was a man from Karn Akhdar whose visit reminded me of an incident which took place here some years ago.

Dr. Harvey went there to to spend the Sabbath. After preaching morning and afternoon, the man at whose house he was staying said to him, "We want to have a wedding here to night." Dr. Harvey said: I never perform the marriage ceremony on Sabbath; but I can stay over till noon tomorrow and marry them. The man said, no one ever heard of a wedding in this town in day light. He said there are three couples, two of my sons and a daughter, are to marry two daughters and a son of my brother.

Dr. Harvey said I will marry them any time after midnight. He lay down and slept. About two hours after midnight he was awakened and told that everything was ready. So he got up, spent about an hour with the ceremony,

Yours ever sincerely
Rena L. Hogg

SEE ARTICLE: "What Missions Have done for Home Life in Egypt through the Pupils of the schools."

A CLASS IN THE PRESSLY MEMORIAL INSTITUTE.
The child reclining on his elbow is the son of a prominent Mohammedan—a dear, naughty lad, very American-like in his capacity for mischief and fun.

CLASS OF LITTLE ONES.—PRESSLY MEMORIAL INSTITUTE.

EFFECT OF CHRISTIAN TRAINING IN OUR MISSION SCHOOLS IN EGYPT.

then lay down and slept again. They said they would have the wedding supper the next night. The Synod of the Nile has been in session since the third. All but three of our forty native ministers are present. Two were ill and could not come. One could not come because of some disturbance in the village. They are a noble looking set of men and seem alive to the responsibility of their work for the Master. It is most interesting to hear them talk and tell of the work being done in their congregations. When Synod meets in other towns than Cairo, the members are entertained by the people. This could not be done in Cairo but the congregation decided to give them one dinner and one supper. Missionaries, native pastors and elders amounted to over one hundred. The boys' school was dismissed for the day and the tables were set in the court of the boys' school. The tables were large trays at which ten or twelve could be seated. It was native style, no knives nor forks, only spoons for the soup, rice and such things. The food was brought on a single dish set in the center of the tray and when each had taken as much as he wished it was removed and another put down. I did not count the courses but think there was at least eight or ten. The tables were filled three or four times. It was much less trouble than it would have been had we change of plates every time.

We then had a good sermon every night by one of the native pastors, good gospel sermons that the home church might be proud of had they heard them. We trust that the many earnest prayers offered may be answered and that all will go back filled with the spirit they have asked for and be more successful in receiving souls than ever before.

* * *

Mrs. Wm. Harvey, one of our faithful correspondents, writes the above letter and later sent two other communications which follow:

Cairo, June 4th, 1909.

The Khedive of Egypt has gone to Europe for three months and has left as Regent Bootius Pasha Ghalir, a Copt. So for the first time, in the memory of man, Egypt is under a nominal christian ruler. It does not seem to have called forth any special comment from the press.

We have had some very hot weather. Dr. Andrew Watson who keeps a record says that, Sabbath May 30th was the very hottest day he has known in Egypt. The mercury stood at 111 degrees in the shade where he always keeps it.

The death rate has been very high. A few over five hundred births in Cairo, during the week, and one thousand two hundred deaths, over one thousand being infants. Our servant Joseph buried two of his grand children in one week. Apricots and melons have just come into market and Dr. Mueiesan says this has a great deal to do with it

Miss Ella Barnes, who has been teaching in our boys' school for four years, is leaving for America. We shall miss her very much. She has been a very efficient worker, ready for anything and her influence over the boys has been the very best. There are several Moslem boys in her class who seem not far from the kingdom. The boys show their appreciation of her by their kindness to her and there will be many sad hearts when she leaves Cairo. We hope for her return after a year's change and rest in her "home land." The schools in Cairo close on the twenty-fifth and I think all will be glad. The boys schools opens now at 6:45 A. M. and closes at 2 P. M. A good many boys are here at five-thirty, as the mornings are light. I heard a woman once say, one advantage the poor have over the rich is, that they see and enjoy the early morning, while the rich lie in bed.

We are longing to have reports from the Womens General Missionary Society and the General Assembly. We have prayed earnestly for both meetings and trust that much has been done to advance the glory of God and the salvation of souls.

* * *

Cairo, July 6th 1909

The schools are all closed for the summer vacation. The Association has closed it's sessions in Ramlah and all will feel able to take a much needed rest for a few weeks. The Association has had serious things to settle, the least not being, to fill places with two thirds of the persons required.

There was a conference two weeks ago, held at Zeitoun, a suburb of Cairo for converted Mohammedans.

Some came from the Delta and some from upper Egypt. It was an interesting meeting and we trust that all went away feeling the better of it. I hope some one will give a full report of it. One of our up country pastors called a few days ago and I was asking about a

man in his congregation, who had fallen from a window and been taken up dead.

He said I married that man, and his brother, and two sisters, with one ceremony. It was an unusual occurrence and the "whole town was there." Among them several Muslems, the chief scribe and the governor of the town. "I tried to impress the occasion by showing the sacredness of the marriage relation instituted by God. From this it was easy to talk of divorce and the wickedness of it, as carried on by the Muslems. No other religion would allow such treatment of the women." No doubt much was said that would have shocked a western audience, but we who have spent years in the east look on some things in a different light. The chief scribe was offended and said, "is it lawful for you to curse our religion in this way?" The governor of the town said, "you are right. To take a girl from her father's house and for things she cannot help, send her off, or take another. We have been married ten years and have no children. I, urged on by some of my friends, had decided to take another wife. But you have convinced me that it would be wrong and I shall keep this wife with me and take no other as long as she lives."

About two years later the minister was sent for, to go to see this man. God had given them a baby and they wished the minister to give thanks to God and pray for them all. We shall be interested in watching this case, trusting that God will still bless them by showing them the true Light.

Yours as ever,
Mrs. Wm. Harvey.

Girls' Boarding School
American Mission
Assiut, Egypt.

On Thursday afternoon, May the sixth, the pupils of the Musical Department of the P. M. I. gave a recital in the English chapel. In response to invitations sent out to mothers and other friends, a number of ladies braved the heat of the afternoon and showed, by their presence, their appreciation of the work done by the girls. Bouquets of beautiful flowers here and there made us forget the heat and the program was a credit to the earnest work of Misses Liggitt and Alexander. Thirty five pupils are enrolled in the department this term and a number of the girls show real talent in music. This is one phase of the work. The following story will give you a glimpse of another side:

At the first of the term when the girls were gathering in from the different villages, one day a very sad-faced, plainly-dressed girl came into the office asking that she might be admitted. She had no money at all and said that she would be willing to do any kind of work. But she looked so incapable and seemed so large to even hope to get much good from school that we said we could not possibly take her. However she was not to be easily refused for her pastor had sent her, and she had faith that she would succeed in time. A letter was sent to the pastor and in the meantime she sat day after day, on the floor in the office or hall with her head closely wrapped in a black shawl. She asked for something to do again and again and finally as no answer to the letter came we gave her some sewing and admitted her to a Bible story class and a primary reading class. But the sad, empty face had not told a true story. She proved to be quite capable at sewing, for the pastor's wife had taught her and she soon learned other kinds of work. Her face brightened and her whole appearance changed. The old black dress was replaced by one of lighter color and every one noticed the great transformation in the girl. She entered an arithmetic class with the smallest girls and learned to count and write figures.

But best of all, she learned the lesson which we wish so much all our girls would learn. She learned of the love of God and at our last communion she stood up with six others and publicly confessed Christ.

Her story has been a sad one. She was married when just a child to a man who did not love her and who so mistreated her that after only one week of married life she left him. But as equally hard a lot lay before her when she went back home. Her mother's place was filled by one, who seemed born to make mischief and trouble for others. She hated the daughter and treated her accordingly. Driven from home by ill treatment, the pastor took her in and he and his wife had cared for her until she came here.

We are trusting that she may develop into a strong Christian character, though she is having some sore trials now at the beginning of her Christian life.

Will you not remember her and all the girls, who have so recently enlisted

under Christ's banner that they may carry home the blessed message to many hungering souls in their village.

School closes to day and we feel that it has been a good term.

Very sincerely,
Anna B. Criswell.

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Girls' Boarding School, Assiut.

One of the most striking answers to prayers during the past year was in the case of Victoria Hanna, for whom prayers were offered away across the Atlantic by friends in Cleveland, Ohio. When she first entered school some four or five years ago she gave promise of doing well, but after a year or two she began to lose interest until she was almost at a stand-still in her studies, and her conduct was very unsatisfactory. So passed a year and a half. We scolded and exhorted, punished and encouraged but without effect and finally we decided that she could not be kept on—that the money used for her support could be used to better advantage on a more receptive child. In writing to the friends in Cleveland who support her, we mentioned the matter, but their reply led us to reconsider our decision. They plead for her to be kept on, saying "We are praying for her, and we feel sure that the Lord will yet bless her and make her a blessing to her people." Surely we shall never again doubt the efficacy of prayer. Victoria's improvement in the past year—her quickened interest in her lessons, her softened disposition, the improvement in the general conduct cannot be explained in any other way than that the Lord has heard and is answering prayer.

Ruth A. Work.

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Cairo

Mrs. Harvey wrote about the entertainment of Synod by the Cairo congregation for one day's meals. I saw afterwards a report of Synod by the clerk, a part of which I consider very interesting. He mentioned that the Cairo church gave the members of Synod "an outing," and that they had all gone to visit Miss Smith and the Fowler Orphanage in Fum-il-Khalig, where she served them with tea. She did not add that one after another gave her something for the orphans until the amount became £20, $100.

Then they went on some of the train cars to Ghizeh. On the return trip they were on one train, and from Ghizeh to the Central station, they spent the time in singing "the song of Zion, 'with strong voices, and the appearance of them a wonder to many who were sitting in coffee houses or other public places. "Many rose up in their places and uncovered their heads to show reverence to this beautiful sight."

A. Y. Thompson.

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We have received the following circular letter in our mail from Egypt—Eds.

Lately a convention for the deepening of the spiritual life was held at Zeitoun, near Cairo. Over thirty converts from Islam were gathered from various places, slept in a tent, and passed three whole days in retirement from the world, waiting upon God for the blessing without which life and work are vain.

The Lord was mightily present to bless; souls were convicted of sin anew by the power of the Holy Spirit; the Saviour was realized and grasped afresh; and a life of sanctification was claimed and by faith received, through surrender to the fulness of the Holy Ghost. It seemed as if the outpouring of the Spirit, witnessed in Korea, Manchuria, China, and other parts of the world lately, and long desired and prayed-for by many for Egypt, had at last begun.

In this faith and hope the committee which arranged this convention are arranging another, July 20-24th, at Zeitoun. All Egyptian preaching Clergy and Pastors and Evangelists of all denominations in Egypt are included in the invitation.

The whole object will be to wait upon God for the outpouring of the fulness of His Holy Spirit for the revival of the Church of Christ in Egypt, and the glorification of His name among all who know it not.

We are expecting a victory, but evidences are not wanting that it will require a determined fight of faith, and we want you to come up with us to the battle—Eph. 6, 12. It must be won upon our knees. Will you join us in definite prayer, both before and during the days of the convention—Jno. 14,13.

Buddhism As It Is In China To-Day.

NOT long ago there appeared a paragraph in the *Times* newspaper saying that a Buddhist mission was about to visit England and that the promoters of the enterprise had good hopes that Buddhism would make great headway among the cultured and upper classes of English society. The way for such a mission has, during the past few years, been prepared by the writings of Fielding and others who seem unable to say too much in praise of Buddhism. In his book, *The Soul of a People*, Fielding does not hesitate to say, 'I believe that in this teaching (Buddhism) we have the grandest conception, the greatest wisdom the world has ever known,' and to read these books without being confronted with opposite facts, one might be tempted to think that Christianity was equalled if not surpassed by the religion of Buddha. Indeed, a deeply-learned English divine once expressed to me the charm with which a Buddhist monastery appealed to him, with its beautiful, simple, retired life, so suited for study and contemplation. He had only visited that beautiful life through the medium of books, and imagination, he admitted that he feared that the ideal formed in his quiet English study might fall short of the actual were it permitted to him to see it. His fears are, alas! too well founded. One visit to a Chinese Buddhist monastery would for ever dispel such a dream; the hopeless faces of the monks, the long, weary, monotonous worship, the aimless walking up and down and round and round the prayer-stools, the darkness and dirt of the buildings, the want of life and intelligence—one visit would break the spell. I speak of China—it may be different in the Burma of which Fielding writes, but in China, the great present land of Buddhism it is as I represent it. One day while visiting a large monastery, the largest and most influential in South China, where some five hundred monks are gathered together, the man who was showing me round, an elderly monk and one of the most enlightened of their number took me aside to show me an especial marvel—something mysterious, wonderful. I followed him up a winding staircase into a dark recess; for a moment I imagined hidden trapdoors and terrible things, but my apprehensions were soon allayed. Drawing from his girdle a stone and then a flint, he struck the ancient stone, and lo! wonderful, mystic, out flashed the hidden fire. 'Truly,' I said, 'I am amazed,' though I did not add for what cause, while he repeated the experiment until the darkness blazed with instant flashes. Wonderful, poor old man, and yet candidly it was the most sensible thing the monastery had to show, the one secret of nature which it possessed. From that same monastery there came some years ago to our Divinity School their leading teacher; he is now a Christian catechist and doing a good work, but his usefulness and intelligence will be for ever impaired from the four years spent in that deadening atmosphere. The intellectual and spiritual stagnation of a Buddhist monastery is beyond my power adequately to describe, but the attempt is made by Lord Curzon in his work, *Problems of the Far East.* Of the Buddhist priests, he says:—

Their piety is an illusion and their pretensions a fraud. They are the outcasts of society. The expression on their faces is one of idotic absorption. This is not surprising, considering that of the words which they intone scarcely one syllable do they themselves understand. The mass-book is a dead letter to them, for it is written in Sanscrit or Pali which they can no more decipher than fly. The words they chant are merely equivalents in sounds, and as used in Chinese are totally devoid of sense.—*Church Miss. Review, London, England.*

Editorial.

Missions the Primary Work of the Church.

THERE is no other way by which it is possible to confer the greatest possible benefit upon mankind than by offering them the Gospel. The blessings contained in the Gospel are spiritual and eternal, and far exceed in value any benefits which may be confered by civilization or philanthropy, great as these are. Moreover all the benefits of civilization and philanthropy—such for instance, as hospitals, homes and helps of various kinds for the needy, follow in the train of Christianity. In fact they are the very fruits of Christianity. Wherever the Gospel goes it points out the way of obtaining the truest happiness in this life and in that which is to come.

—*Church Miss. Intelligencer.*

One convincing proof of the increasing interest in mission study is the prominence summer schools are giving to it on their program.

The desire to study missions is a most healthful sign of growth in missions.

The Women's Missionary Magazine for November will contain the program of studies for the ensuing year.

Effectual prayer for Missions can only be based upon information.

Keep in mind the one important and very interesting feature of our work is the near approach of the annual thank offering. Thank offering secretaries should be busy with their plans. The encouraging report of past years inspire us to greater effort.

The greatest of all missionary books is the Bible—without it there would be no missionary work.

Effective missionary work in the cause of local option is being done by a score of educated Indians among their fellows on the Nez Perce reservation in central Idaho, southeast of Spokane, Washington. They expect to convince the older Indians that it is their duty to exercise the franchise, and if they succeed, from 500 to 1,000 Indians will have an opportunity to vote on the local option question when it is submitted to the people this year.

The church Indians will vote with the "dry" forces, and it is said that the long-haired renegades will do likewise, where they use their franchise at all. If the Indians decide to vote, they will hold the balance of political power in Nez Perce county and will be a power to be reckoned with.

Scheming politicians will find they can no longer control the reds, especially since liquor has been banished from the reservation, and any campaigner who goes out after the Indian vote with a *suit-case* full of whisky flasks will land in jail facing a charge of introducing liquor.

It depends on what the tribal leaders decide in regard to the way the Indians

vote. The men who have instituted this movement have no desire to foster partizanship. They hope to get the reds to study governmental questions with a view to looking after legislation which relate to Indians.

Oklahoma as a Mission Field.

Oklahoma has an area about equal to that of Ohio and Indiana combined. It has vaster resources than those States with which it has been compared in extent, and about a million and a half of people.

The growth is rapid. Here is a civilization whose record is unparalleled in history. Where 18 years ago was a virgin prairie without a sign of human habitation now a city of 40,000. Another city of 6,000 on a spot which was a wilderness six year ago. These are not camps, not cluttering of shacks; they are modern cities.

The population is 80 per cent white, and the enormous immigration includes only a slight foreign admixture. Of the alien immigration to the United States only six-tenths of one per cent reported Oklahoma as their destination. The opportunity for the church is right now. Set the church life moving right, and the business is done, so far as out side assistance is involved. The Church in Oklahoma will speedily take care of itself once it is well set on its feet. Men and means for the start, that is all needed from the distance. There are over 40 growing towns, which have no organized religious work of any name.

—*Miss. Review.*

Appreciation.

The Society of Richmond Kansas, Presbytery of Garnett, at its last meeting expressed appreciation of the letter written in May number by Mrs. Henry Garron of McDonald, Pa. and ask it to be so recorded as an item in this magazine.

There is no one habit so necessary to the power of a disciple's life, and the effectiveness of his work, as that of prayer.

Twenty Three Years.

With this issue the *Women's Missionary Magazine* begins its twenty-third year of publication. During these years there has been a magazine every month for the subscriber. There have been many changes. First we note that of the original committee appointed "to publish a monthly missionary periodical for the women of the United Presbyterian church" only one of that committee remains—Mrs. W. C. Hutchison. Death has removed others during this period. Many of the early friends of the Magazine remain and it affords pleasure and encouragment to hear from them, as we frequently do when receiving their renewals.

The purpose of a monthly missionary periodical has been maintained from its first issue--namely to give missionary information concerning our own, as also world-wide mission work. Our magazine has enjoyed the privilege of placing on its pages well prepared articles, on subjects pertaining to missions. The magazine is indebted to those in our own mission fields for the prompt and interesting response to the "*Special* numbers." Our studies have required assistance from those already hard at work. And yet only the one in the field of missions can write intelligently of the needs, the encouragements and the hopes of mission work.

A missionary magazine should contain reliable and helpful information, and there is no other source from which we may obtain so much about our mission fields. Our Magazine has also enjoyed carefully prepared articles on the "United Mission studies." During the nine years of this feature of missionary effort, mission study has had phenomenal growth. Nothing could prove the success of the venture more than the increasing number each year *studying missions*. The result is not only more information in world-wide missions, but a deeper interest in our own work and

more systematic studying and giving in behalf of our apppointed fields.

During the period of its publication the magazine has endeavored to improve its appearance and increase its size. The cost of publication has increased accordingly, yet the subscriber has not been asked to share this, only this, namely ONE NEW SUBSCRIPTION.

In our effort to place *ten thousand* magazines in that many homes we have been greatly encouraged. For the faithful magazine agent, who contributes of her time and effort, we are ever grateful. She is one factor in this work necessary. The cost of procuring subscribers would be a very serious problem if it were not for the faithful magazine agents all over our church. They have helped to make it possible for the magazine to be published at such a reasonable cost to the subscriber. Prompt renewals are also due largely to her, this is of financial importance to the magazine It costs money as well as time and labor to the magazine to care for delinquent renewals.

Now for the future. We enter a new year with great desire. First that the coming year may be one of greater missionary effort in behalf of our own mission fields.

Hearts are burdened and bodies are wearied with the longing for laborers to aid in this great work. It is through the pen largely this message from the fields is made known.

Another desire is to give to the church a better magazine. There are so many good things left out when we come to make up our pages. For this one reason only, we can not afford to give all we have a desire to give for the sum of *sixty cents a year*, unless the subscription list grows, it will be impossible to enlarge. Is it then too much to ask each reader having a desire to enjoy a better magazine, to help furnish it by *one new* subscription? The last and best desire we will now mention, includes all others—namely: There must be a Missionary Magazine in every home and it must be read if missions is to receive its rightful support.

M. E. M.

A new Missionary Society at Alliance O. with fifteen members take *eight Women's Missionary Magazines.*

The spirit fostered by foreign missions is the nearest approach the Church can make to the mission of the Son of God into our world.

An Opportunity.

Pittsburgh, Pa., July 19th, 1909.

The Managers of Columbia Hospital remember with gratitude the generous response made by the good women all over our church to our appeal for jellies, jams, and fruits. We all know the large amount that is needed of these things when there is much sickness. The fickle appetite of the convalescent patient is often satisfied by the dainty things you have sent. And this year our appeal is a little louder because of the extension of our work, Societies or individual desiring to send us donations will please communicate with,

Mrs. S. S. Stewart, Donation Sect.
127 W. Swissvale Ave.
Edgewood Park, Pittsburgh Pa.

The Book-Shelf.

"INTOXICATIMG DRINKS AND DRUGS IN ALL LANDS AND TIMES," by Dr. and Mrs. Wilbur F. Crafts and Misses Mary and Margaret W. Leitch. Revised Edition, 1909. Price, cloth, 75 cents, paper, 35 cents. For free distribution in orders of a dozen or more, cloth, 35 cents, paper 25 cents. Published by the International Reform Bureau, 206 Pennsylvania Avenue, S. E. Washington, D. C.

This volume purports to be "A Twentieth Century Survey of Intemperance, based on a symposium of testimony from one hundred missionaries and travelers," and should be of value to every one interested in the advocacy of sobriety, but specially to those who realize that intemperance is a most potent foe to the cause of Christian missions and a

great obstacle to the work of the missionary whether he may labor in America or in foreign fields. In the book under review, we have, first, a brief history of the temperance movement; and a little farther on is given "A General Survey of the Problem," by Rev. Wilbur F. Crafts, Ph. D. This address was delivered in connection with the Ecumenical Missionary Conference held in 1900.

A large portion of the volume is devoted to "Classified Testimonies" given by foreign missionaries and travelers as to the demoralizing effect of the sale and use of intoxicants and pernicious drugs in Africa, the New Hebrides, the Turkish Empire, Egypt—it is Dr. J. R. Alexander who makes the statement in regard to that country—Bulgaria, India, Burma, Assam, Ceylon, China, Japan.

After this group of testimonies follows a division entitled, "General Discussions of the Evil and its Remedies," and under this head are found addresses by Dr. Theodore L. Cuyler and by Dr. C. F. Harford Battersly. Attention is next directed to a consideration of the damaging effects of intemperance in "Mission Fields under the American Flag," these fields being found in Alaska, Hawaii, Guam, Tutuila, the Phillipines and Porto Rico.

"The Future of the Temperance Reform," and "The opportunity of the Hour," are two papers which close the contents of the book proper. These are respectively by Hon. Henry W. Blair and Miss Margaret W. Leitch.

An ample and useful appendix gives futher information in regard to matters of allied interest. The traffic in opium is here considered, and a number of scientific opinions are adduced respecting opium cures and also regarding the use of beer.

The book is illustrated chiefly with the pictures of missionaries whose opinions are quoted, and of men, eniment in the political world, who have used their authority or influence to protect others against the great evils attendant upon the improper use of intoxicants and drugs.

M. H. W.

Leaflets.

SEPTEMBER.

What Christianity Has Done for Karen Women ... 2c

Home Life In Burma 2c

Adoniram Judson 2c

Order all leaflets from Literature Secretary, Room 907, Publication Building, Pittsburg, Pa.

Will You Get ONE New Subscriber for the Women's Missionary Magazine?

Thank-offering.

EDITED BY MRS. MARY CLOKEY PORTER,
15 Marshall Avenue, Allegheny, Pa.

All Things Through Christ.

All things through Christ! O glorious thought,
What strength, what joy, our souls have caught,
From Him, whose promises are fraught
With help for all who need.

All things through Christ! Our hands grow strong
To wage the warfare against the wrong,
And help the cause of right along
If Christ is in the deed.

All things through Christ! Go out and feed
The hungry starving souls who need
The bread of life,—and strive to lead
Earth's wandering ones aright.

All things through Christ! Go, undertake
The work that's waiting—for His sake
And He will work with thee, and make
The labor sweet and light.

All things through Christ! Go thou and say,
"Thou hast promised Lord.—I came today.
To have my wants supplied"—and lay
Thy willing hand in His.

All things through Christ! Then shalt thou be
Strong for the conflict. Trustingly
Go forth to that sure victory
Which comes of strife like this.

—*Selected.*

A Message to Officers of Congregational Societies.

Early in July letters were sent to all the Presbyterial Thank-Offering Secretaries whose names and addresses could be procured.

Extracts from these letter are given here with the hope that the officers of all congregational societies—Women's, Young Women's and Juniors—will arrange to co operate with their Thank-Offering Secretaries in carrying out plans for making this coming fall's offering, one of the largest in the history of women's work.

Extracts From Letters:

The Thank Offering Department of the Womens General Missionary Society is second in importance to no other, as upon it must depend much of support of the work and workers in the other departments.

While the Foreign and Home Departments are generously remembered each year through the designated contributions of societies, both need from year to year a goodly share of the thank-offering to help meet the unpledged salaries of their eighty-one workers and the support of these important parts of our women's work.

The Freedmen's and Parsonage Departments get annually such a small share of the designated contributions that, if it were not for the aid given them through the thank-offering, a large part of the work of both deparments would have to be returned to their respective Boards.

There is a loud call at present to advance in gifts all along the different lines of work. Because of the urgent need of additional financial aid in the three foreign fields an increase in the estimates has been promised for the coming year, amounting to $7,789. (Read the June Magazine, page 419, for an account of new work undertaken in the foreign fields alone.)

A year of achievement such as was experienced the past year, means a call to

advance in number of workers at home and abroad, and also in contributions and thank-ofierings, for their support.

For the coming fall offering urge each society to set a certain sum,—in advance of the gifts of previous years—and zealously work to reach it before their "Ingathering." Having a definite amount to work for will do much to inspire the congregational committee to be faithful and diligent in their work.

☞The President of one of the Western Presbyterials writes that their Thank-Offering Secretary is working to have this year's offering two thousand dollars, which if raised, will be four times as large as the offering of last year.

What a high aim! If it is to be reached (*and it can be,*) it will mean that every society in that Presbyterial—large or small—will have to do its full part toward increasing its own offering. Take this Presbyteral as an ideal in effort, and let all others set their aim high for the future.

Is this asking too much for the Lord's work?—*Can* we ask too much?

"The silver is mine and the gold is mine
saith the Lord"
"It shall come unto the Lord's treasury."

Prayer Circle.

☞Efforts are being made to organize all the Presbyterial Thank-Offering Secretaries and the Congregational Thank-Offering Committees into a Prayer Circle to pray daily for blessings upon their special department of the work of the Womens' General Missionary Society.

More prayer will mean better service and more liberal gifts for the cause of missions.

Annual Letters.

The annual letter to societies with List of Supplies, Order Blanks and samples Responsive Services, will be mailed to the Presidents of societies whose names and addresses are given in the June Magazine about September first. Orders for supplies should be sent in promptly for the fall Ingathering services.

New Thank-Offering Leaflets.

A Suggestion.

Sample copies of new leaflets will be sent (if ordered) to all societies that desire to adopt the plan of circulating leaflets at their meetings in September, October and November, for the purpose of deepening and broadening the interest in the thank-offering.

A good plan is for each Society to distribute a certain leaflet each month. After having carefully and prayerfully read the samples, select three for the three different months and order the number of each needed to be sent in one package. The leaflets are free—POSTAGE TWO CENTS PER DOZEN.

Order from Room 907, Publication Building, Ninth St. Pittsburg Pa.—and don't forget to send the necessary postage.

Questions Answered.

Individuals are given the privilege of designating their Thank-offerings, but societies have no right to do so.

Every department of the women's work gets a share of the thank-offering in the division made after the May Convention—hence is it necessary for even individuals to designate except in special cases? ? ?

Study.

Study the figures given in the July Magazine of money designated by societies to work outside the Women's General Missionary Society, and resolve to hereafter be loyal to your own work, and not cripple it by helping others.

Young Women's Department

Edited by Miss Sarah Reid, Springfield, Ohio, R. F. D. 5.

Motto: ALL THINGS ARE POSSIBLE TO HIM THAT BELIEVETH. Mark 9: 23.

AIM:—TO HAVE A PRESBYTERIAL SECRETARY OF YOUNG WOMEN'S WORK IN EVERY PRESBYTERY AND AT LEAST ONE YOUNG WOMEN'S SOCIETY IN EVERY CONGREGATION.

Mrs. J. A. Alexander, Secretary, Crafton, Pa.

New Wilmington Conference August 13-23.

"Was it FAITH or LOVE that influenced you most in going to Burma?" Judson was once asked.

"There was in me at that time little of either," the great missionary replied:—but in thinking of what did influence me, I remember a time out in the woods behind Andover when I was almost disheartened. Everything looked dark. No one had gone out from this country. The way was not open. The field was far distant, and in an unhealthy climate. I knew not what to do. All at once Christ's last command seemed to come to my heart directly from heaven. I could doubt no longer, but determined on the spot to obey it at all hazards for the sake of PLEASING THE LORD JESUS CHRIST. *If the Lord wants you for missionaries He will send that word home to your hearts. If he does so,* YOU NEGLECT IT AT YOUR PERIL."

OUTLINE PROGRAM FOR SEPTEMBER.

Topic—Burma.

"The propects are as bright as the promises of God."

BIBLE READING—The Sower. Psalm 126:6

SING—Nos. 273; 271; 238.

ROLL CALL—Facts about Burma.

PRAYER—

PAPER—"Customs of the Burmese."

TALK—"Outcasts."

SKETCH—"Heroes and Heroines."

ROUND TABLE—Mission Work.

Season of prayer on behalf of Burma.

Introduction of our new Missionary, Miss Roma Beatty.

PRAYER—For our Special Workers.

HELPS—Text Book Nearer and Farther East, Springs in the Desert and Among the Burmans by Cochrane.

Bible Reading.

The Sower. Psalm 126:6.

1 What will it cost the sower, provided he is sent? (Acts 22:21.) He that goeth forth implies—Dedication: He has counted the cost (I Chron. 29:5.) Devotion: The Holy Spirit has called and fitted him (Acts 13:2). Determination: He is waiting to be sent (Isa. 6:8.) Declaration: He has become a witness(Acts 1:8.)

2 What are the sorrows of the sower? "Weepeth." A right minded man thinks of the solemnity of the service (Acts 20:19.) He warns with many tears (Acts 20:21.) He enters into the Spirit of Christ, who was a Man of Sorrows (Isa.53: 33.), He weeps, as the Lord did, because, like Israel, men know not the day of their visitation (Luke 19:41.)

3 What is the kind of seed he is to take? "Precious seed." The Word of God (Luke 8:5-11.) The good seed of the kingdom (Matt. 13:24.) The incorruptible seed (I Peter 1:23.) Called "spiritual things (I Cor. 9:11.) Precious, because nothing else can save a soul but the precious blood of Christ (I John 1:7.)

4 Where is the good seed to be sown? "Beside all waters," every where (Isa. 32:20.) Without stint, "broadcast" (Matt. 13: 3-8.) Particularly at home (Mark 5:19.) Specially sent to heathen lands (Matt. 28:19.)

5 The rejoicing of the sower, "Doubtless come again, Joy amongst the brethren (Acts 15:3.) The account rendered with joy (Phil. 2:16.) The harvest joy (Isa. 9:3.)

6 What is the reward of the sower? "Bringing his sheaves with him." The converts were Paul's crown (I Thess. 2:19.) A sure reward is given (Prov. 11: 18.) The glorious "*Well done*" (Matt. 25:21.)

7 A solemn warning to the sower. There are divers kinds of seeds which only makes confusion (Deut. 22:9.) As in the sowing so will be the reaping (Gal. 6:7,8.)

H. R. F.

—*Selected.*

A Change in Workers.

It is with sincere regret that we must announce the resignation of Miss Sue Cooper White, our representative in India. Her letters have been an inspiration and we shall miss them, and from the testimony of other missionaries, we know that her work has been very successful. But, while we will lose her as our representative, we rejoice that, as Mrs. McArthur, she will still continue to labor in India.

Our congratulations and best wishes attend Rev. J. A. and Mrs. McArthur as they begin work together for the Master.

It is a pleasure to present the picture and sketch of Miss Roma Beatty, New Concord, Ohio, who is to be our new special Worker in India. Miss Beatty expects to sail early in the fall and it has been suggested that our societies send steamer letters to her to cheer her as she leaves the home-land. We hope to be able to give her steamer address next month.—Eds.

MISS ROMA BEATTY.

"Whom shall I send?"
"Who will go for us?"
"Here am I send me."

I was born about 3 miles west of Martins Ferry, Belmont Co., O., Dec. 27th 1880. Attended the public school until I began teaching. After teaching five years I entered Muskingum College and was graduated in the Teachers' Course '08.

I joined the Church when about thirteen, but made a full surrender of my life and was converted when twenty-one. From that time the call to be a missionary seemed to ring in my conscience. I refused to listen for I thought it altogether impossible for me to attempt such a thing, but after two years I gave

up and said "Lord, take me and use me." For me the work that I am expected to do is just as impossible as it was when I first heard the call, but I go knowing that He has a place for me where He can use me.

My dear friends, you who are in the morning of life, there is just one thing I would say to you. Give God a chance to use you. He is surely able to make the impossible possible and to bring peace and joy to all who will trust Him.

Roma Beatty,
New Concord, Ohio.

How Secure Reading of Missionary Literature by Young Women?

This is something that cannot be accomplished in a day, but by long and patient labor, and the exercise of a great amount of tact on behalf of those who are working for this end.

This is rightly termed an age of progress and development along every department of work. Every one, even our young women, have so much work, to do, so many social duties to engross them, and various meetings to attend; that the time for reading is sadly crowded out, and, if any reading matter is neglected, it appears to be missionary literature. It is not because there is a lack of bright, interesting, missionary literature. Is it because they are not interested? If so, why not distribute missionary literature among the uninterested. This may be done so easily now that we have our own magazines and literature secretaries, from whom so many interesting leaflets may be obtained. The Presbyterial literature secretary might help a great deal in this matter, if she would occasionally, write a short letter to the Young Women's Societies of the Presbytery, telling them of any new leaflets that have been secured, and that she thinks would be especially helpful, and interesting; thus bringing to mind our missionary literature, for the old adage will hold good "but of sight, out out of mind."

Those having the over sight of the Young Women should read and re-read our missionary books and magazines, and when they have found something particularly instructive and interesting, speak to the girls about it and give them the book, magazine or leaflet to read for themselves. Who can read of the degradation and superstition of our sisters in India and Egypt, or the needs among the Indians, or the oppression of the Freedmen, or of the many others in our own land who know not the Saviour, and not feel an interest in some of them.

A missionary library is almost a necessity in the solution of this question. It may not be possible for all to have an extensive library, but all might have a little collection of books and leaflets that contain missionary information. One will be surprised to find how little such a library will cost, and what an amount of good it will accomplish. After securing the library, *do not* place it in some hidden and obscure corner, but place it in the most conspicious spot in the room. Do not be content with this, but on the days of meeting, place some of the books upon the table, tell some of the interesting stories from the books, do not tell too much, but just enough to arouse an interest, and excite a curiosity for more. Don't expect the girls to finish or search for the literature, but place it in their way, "if the mountain won't come to Mahomet, bring Mahomet to the mountain."

For making use of the library and reading of the literature I will suggest the following methods:—First, have the girls write imaginary tours of the country they are studying, and show pictures, or give them a book, or a section of a book to read, and have them give the story in their own words. They will prepare heartily, if you make definite to them, just what they are to do. Still another suggestion, have them write a

review of some work, or, if you have a blackboard available, write out three or four topics to be discussed at the next meeting. Appoint a girl to be responsible for the opening of each topic. Again, you might have a debate upon missionary characters or countries, for instance, this question:—Resolved that Mackey of Formosa did more for missions than Mackey of Uganda. Resolved that Paton accomplished more for the Islands than Williams. The questions are without limit, and to prepare for any of these suggestions, they must read missionary literature.

In the end all will be in vain, if we cannot instill into their minds, the need of information and have each one realize, they must read to know, and they must know to be interested, and they must be interested to be ready for every task God assigns them. They must read! read!! read!!! for to be well informed is the only way to be,

Ready to speak, ready to think,
Ready with heart and brain,
Ready to start when he sees fit,
Ready to share the strain,
Ready to go, ready to wait,
Ready a gap to fill;
Ready for service, small or great,
Ready to do His will.

Mrs. J. M. Bull.
Springfield Ohio.

New Wilmington Missionary Conference.

"Starting well and adding to its numbers about a hundred each year, the New Wilmington Conference has come to occupy a large place in the thought and life of those desiring spiritual uplift, broadening of vision and training in effective methods of Christian work. The program for the 1909 conference, which begins Friday, August 13th, and continues through Sabbath, the 22nd, is the strongest program yet presented."

It includes Dr. Samuel M. Zwemer, a missionary in Arabia for sixteen years, Dr. Edward A. Steiner, author of "On the Trail of the immigrant," Prof. Edward P. St. John, of the Hartford School of Religious Pedagogy. Dr. Elmore Harris, president of the Toronto Bible Training School, who will have charge of the Bible study hour, and a number of our own workers. We again urge our young women, when planning their summer outing, to consider the claims of the New Wilmington Conference. For information concerning entertainment and enrollment write to Mr. Earl D. Miller, 1707 Buena Vista Street, Allegheny, Pa.

The Women's Missionary Magazine, 60 cts.

New or Renewal,

The Missionary Review of the World, $2.50

New,

BOTH FOR **$2.50** ONE YEAR

If you send to

MRS. S. M. KELSO, XENIA, OHIO.

Junior Leaders Department.

Edited by MRS. N. WYLIE STEVENSON, Junior Secretary,
2212 Perrysville Ave., N. S., Pittsburgh, Pa.

The Junior's Special Work for Two Years.

The special work assigned to the Juniors for the next two years is the erection of a building in connection with the Memorial Hospital, Sialkot India, the first hospital built by our India Mission. The building will cost $5,000 and is to be known as the Elizabeth Gordon Home in honor of "Aunty Gordon" our pioneer missionary who sailed for India Sept. 28, 1854, but who is still living at Pattersonville N. J. When the plea came to the Women's Board from the India Association, and it was an urgent one, asking for this building, the Board did not see if it were granted where the money was to come from to pay for it. After spending a large part of two meetings over the foreign estimates, cutting where possible, the way was still not clear for this new work. At last it was thought the Juniors might undertake this by giving them two years, asking for $2,500 each year. For several years they have exceeded the $2,000 usually asked from them for special work and we believe that with a little extra effort on the part of the superintendents this amount can be raised. From twenty-two nickles ($1.10) invested by members of one Junior Society last year, $46.08 was made in three months time.

Dr. Whites article below can be used to interest and stimulate the Juniors to work for the sick babies who are to be benefited.

Eau Clair, July 13th, 1909.

For the last seven or eight years a disease called the Bubonic plague has been raging over India, carrying thousands to their death and leaving orphan children to be cared for. Four years ago this mission association asked me to open a department for orphan infants in connection with the Memorial Hospital. This has resulted in a large number of infants and weak children having been cared for. These children have been gathered in from every class. Hindus, even the Brahman cast, Mohammedans, and the lowest cast of Indians known as the out cast and the christians.

Those who were christians before and baptized by their parents were received as such, but those coming from non-christian families were received by us and either Miss Minger or myself claimed them for Christ by baptism.

Many little one have thus been claimed for Jesus. One thing has caused us much sorrow, that is we have had to lay the bodies of so many little darlings in the tomb, and while we know they are with Jesus, still our hearts ache and we ask our selves, is there any thing more we can do to save these little lives, and the answer came to me. We must have rooms where there is more air and ventilation, but the hospital building will not admit of this. Every inch of ground has been used.

There has never been a residence for the doctor, and other Europeans working in connection with the Memorial Hospital; we having always lived in rooms set aside for us in the Dispensary building.

The bed rooms of this department are on the second floor and are airy and cheerful, and in every way suited to the babies, but how are fifteen or twenty babies, to get into these rooms with their nurses, except that *first* we get out, and so the mission has decided to erect a

residence for us across the street from the hospital and allow all our present residences to be used in connection with the hospital.

It is not easy for me to give up my home in the dispensary building, even for the more pleasant one you are going to build for me.

Around these rooms cluster tender recollections of my early years in India; of many days of anxious care known only to our Heavenly Father; of hours of hallowed prayer and tears, of answers received direct from our Father's throne. Yes, these rooms are sacred rooms to me, and I had hoped to spend my closing years in India in them, but love for our little brown babies has over come my personal desires, and I have decided to give them over to the babies.

This residence is just across the street from the building now our home. It will be large enough to accomodate at least three Missions in connection with the hospital and other European helpers we may have in the hospital work. In addition to this we have in our plan one or two rooms for sick missionaries and mission children.

Some of our missionaries live far out in the country,(we call it the district) where there is not one white face, but their own, and they have no doctors or dispensary or medicine, no telephones and often no telegraphs, and can only get word to the mission doctors, by sending a man over bad roads and deep sands, and it is perhaps forty-eight hours before a doctor can get to them. Often the best way to get help is to bring the sick into Sialkot as they have done it in the past, but too often do not do so till they have suffered very much. Do you know why?

We have never had any room for European patients and could only admit them by leaving our own rooms and letting them have ours. We are always glad to do this and glad to help our sick brothers and sisters and their children, and to give them our rooms but these dear missionaries do not want to have us leave our rooms and will suffer a long time rather than have us to do so. Now we desire to build in connection with this residence one or two rooms for sick missionaries and their children, so that they can come to the hospital and feel free to come and know that by coming they are not having us to leave our own rooms.

Think of how much more we can do for the children of our dear mission and for our sick brothers and sisters, for truly we are brothers and sisters in our mission fields. Bound by a tie that cannot be easily understood at home, my heart rejoices that I am permitted to aid in thus providing for them. The need is so urgent. I am sure all in your power will be done to provide us the money quickly.

Your loving friend,
Maria White, M. D.,
Sialkot, India.

Your Prompt Renewal for the Magazine Is Important. Renew at Once.

Temperance Department.

EDITED BY MRS. R. C. MORTON,
2020 Perrysville Avenue. N. S., Pittsburg, Pa.

My Dear General Secretaries and Presidents of Missionary Societies:—

On Sabbath, August 22nd, at 1:30 P. M,. will each one of you retire to her upper chamber—some quiet secluded spot—and join with me in this little service?

Prepare for it in heart and thought and create favorable circumstances,. for we are going to hold communion with God. Close the door, turn the key, have some one who is in hearty sympathy with you keep guard that there be no interruption. Now with earnest solemnity kneel down in the middle of the room. Touch neither bed, chair nor couch; away from everything, close your eyes to everything and keep them closed. Satan is near and knows how to distract, as well as tempt a woman through the eye.

Even dust on the rung of a chair may be used of him to spoil this precious hour for you. Be careful. Bow your head if you wish, mine is turned upward. Be steady. O, mental vision, O, spiritual vision, hold us true while we gaze on wonders beyond human conception. Be still, my soul, and look. What a scene! God and Satan are in conflict.

Heart of mine turn from the trivial things of this world and contemplate this scene that you may get a true conception of Heaven and Earth and Hell. God created man in His own image, for His own glory; for an inheritance for His Son Jesus Christ. Satan has dared to rob Him of His possession and sown the seed of the tree of death (a picture of it in full blossom is seen in 1st chapter of Romans) in the hearts of our first parents.

God is grieved as He looks upon Satan's victory over man and man's sad plight consequent upon his having surrendered his free will to Satan. Man is no longer in God's image, he is no longer free. He can no longer walk with God through Paradise in the cool of the day. We must go. But as God drives out the man, Satan with his marvellous intelligence, realizes that redemption has begun; that God who is now omnipitent and sovereign has undertaken to redeem the lost world. Hence the conflict. How it wages! Heaven and Hell in fierce contest for man's immortal soul.

God and Satan are in conflict and the shame is yours and mine.

Another scene: The seed has flourished; the tree of death is in full blossom. Human beings have partaken of its fruits; have fed on it to their utter sorrow and ruin but above all, *transcendently above all*, to the dishonor of Almighty God, whose we are, God comes to earth again in the person of Jesus Christ, the Rescuer. He has become the Elder Brother that he may conquer Satan for us. For that *free will*, that *image of God* must be restored to us e're we can live with God for ever and be "joint heirs with Christ." Again the "Prince of the powers of the air" defies Almighty God.

In human hearts he breeds contempt for the Son of God; with human voices he sneers at Him; with human hands he dares to strike Him; he buffets Him; he plaits the crown of thorns and presses it on the fevered brow until the precious blood flows. With human hands he drives the nails through the quivering flesh and thrusts the iron through His soul.

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With human hatred he taunts Him; he ridicules Him, he spits upon Him. He does the worst that hell can do. The pure and spotless Son of God is in the bitter, cruel, slimy, hateful grasp of Satan while He unlooses your bands and mine. Look at Calvary!

O, Calvary, speak to me again.
Show me His hands and feet;
Show me His torn and fevered brow;
Show me His work complete,
Dear Saviour, At Thy feet I fall;
I am nothing. Thou art all.

Again God in person leaves this earth. Another great step has been taken in the redemption of man and God's enemy and ours is once more vanquished.

And now dear sisters, one more scene: In an upper room one hundred and twenty persons are gathered (I wonder if there are one hundred and twenty of us to-day gathered in our upper rooms.) God has kept them steadfastly in prayer for ten days. One hundred and twenty rungs in that wonderful ladder in which God once more descends to earth in the person of the Holy Spirit, whose offer it is "To take of the things of Christ and show them unto us." Those marvelous things that, all unknown to us and yet on our behalf, have transpired through the ages; that are transpiring, and that will yet find their culmination in the Songs of the redeemed as they worship "the Lamb that was slain." Do you see these one hundred and twenty people on their knees before God, just as we are this moment?

They have waited for Him, and He has come. Come to dwell with them, to walk with them, to reveal Christ to them, to unite them to Him, their Head, to restore to them all things in Christ Jesus (their lost knowledge, righteousness, holiness and dominion over the creatures) to make them saviours of lost souls.

This scene is one not of conflict but of conquest.

Satan, through man's tongue blasphemed Jesus, bore false witness against Him, cursed Him, condemned Him to death. God, through man's tongue, proclaims salvation to the ends of the earth. Blessed Pentecost! Blessed Pentecost!

Spirit of God, touch our hearts in the quiet of this moment and cause us to see these great eternal verities as Thou seest them. Steady friends, O, be very still. Wait on God. Let us open every fibre of our being to Him just now, yielding to Him absolutely and for ever. We are His by creation; we are His by redemption. He asks us to be His by the exercise of our redeemed will and power of choice. He is waiting for us. Let each one of us now pray as led by the Holy Spirit.

Dear friends, our little service is over. Before we separate are there any questions? Yes, many, but space forbids us to answer any but the first one, viz: What has this got to do with Temperance? Just this. In the providence of God, I am your leader in church temperance work this year and I want every woman to know exactly the lines along which I expect to be led and therefore to lead. If I had the tongue of a Demosthenes or if I could wield the pen of a Victor Hugo, I would not use such gifts merely to picture to you the awful consequences of the liquor traffic in mankind. We know them well. We see drunkards and drunkard manufacturing establishments on all sides. We see starving, ill-fed, ill clothed, ignorant children all around; we hear the sighs of heart-broken widows and orphans; we see the fruit of the earth torn from hungry, starving bodies and flung into the "vat" to be made into "fiery darts of the wicked one," to drag souls down to eternal perdition. No, such would not be my plea but O, for power to plead for my God, my Creator, my Redeemer, my Sanctifier.

Intemperance—drunkenness let us say—is a disgrace to man, but it is an insult to God. It is taking sides against God with His enemy and ours, and I shall plead with Him to use me this year to bring messages to you that will burn into your very souls.

Women of the United Presbyterian church, are you on the Lord's side in spirit and in truth or are you only nominal christians, that is to say *frauds*. "He that is not with me is against me."

Other questions to be discussed next month are:

IS NOT DRUNKENNESS THE WORST FORM OF EVIL?

WILL LEGISLATURES NOT CURE DRUNKENNESS?

IS THERE AN ECONOMIC SIDE TO THIS QUESTION?

I shall be very glad indeed to hear from those who have taken part in "our little service" and I humbly ask that you pray for me "that utterance may be given to me."

Your Secretary,
Margaret F. Morton.

Treasurer's Report from April 15 to July 1, 1909.

It is desired that all money should be in form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions.	Foreign Salaries	Home Missions	Indian Missions	Freedmn's Missions	Junior Special.	Church Exten and Parsonage	Minister'l Relief	Paymnt on Parsonage Loans	Home for Missionr'y Children	Junior Life Membership	Senior Life Membership	Returned on Loan in vestments	Continge't Fund	Women's Asso. Work: Orph'n Home	Women's Asso. Work: Home for Aged People	Women's Asso. Work: Columbia Hosp	Magazine Fund	Miscellaneous	TOTAL.
Allegheny	640 00	75 00	115 00		85 00	7 00		20 00												892 00
Argyle		275 00																		275 00
Beaver Valley	87 00	132 00	57 00	43 00	47 00	38 00	38 00	25 00							16 00	1 00	1 00		6 00	486 00
Boston	48 00		38 00			20 00														106 00
Caledonia	5 00	5 00	32 00	11 00	5 00	2 00														60 00
Cleveland	5 00	175 00	15 00	8 00																203 00
College Springs		150 00	5 00		5 00		5 00					25 00								190 00
Colorado	30 00	10 00	15 00								20 00									75 00
Delaware							10 00													10 00
Detroit	35 00																			35 00
Frankfort			39 00	5 00	5 00															49 00
Illinois Southern	78 00	150 00	5 00	10 00	10 00		21 00													274 00
Indiana	25 00	100 00	5 00	12 00			5 00													142 00
Iowa Northwestern	3 00			3 00	3 00		2 00													11 00
Kansas City		35 00	19 00											5 02						59 02
Kiskiminetas						6 00														6 00
Los Angeles		50 00																		50 00
Mercer	16 00	4 00	38 00	10 00	13 00			20 00						10 00		16 00				127 00
Monmouth	7 00	68 00	21 00	4 00	19 00		25 00													144 00
Monongahela	50 00	278 00	433 00		95 00									20 00		25 00			10 00	911 00
Muskingum	10 00	69 00	14 00	4 00																97 00
New Jersey	5 00		10 00									25 00								40 00
New York	25 00																			25 00
Oregon							6 00													6 00
Idaho						2 00														2 00
San Francisco		35 00																		35 00
Stamford	6 00																			6 00
Steubenville	48 00	65 00		2 00	3 00		12 00													130 00
Westmoreland	30 00	50 00	21 00																	101 00
Wheeling	41 00					5 00														46 00
Xenia											10 00									10 00
Mrs. J G. McCrory												25 00								25 00
Mr. and Mrs. G. M. Paden		50 00																		50 00
Miss J. K. Denham		275 00																		275 00
A Friend		250 00																		250 00
North Bend Congregation		125 00																		125 00
Industrial Department					95 00															95 00
Half Million Club		660 00																		660 00
Refunded			415 00																	415 00
Mr. and Mrs. Calhoun	10 00																			10 00
The Work Children						5 00														5 00
Anna Richardson						2 25														2 25
Interest	470 00	7 14	90 00							5 00		60 00		565 85						1197 49
A Friend	200 00																			200 00
Semi-Centennial																			62 50	62 50
Items of Cents														1 40						1 40
Springfield, Mo.									42 00											42 00
Burlington, Ia.									55 00											55 00

| | | |

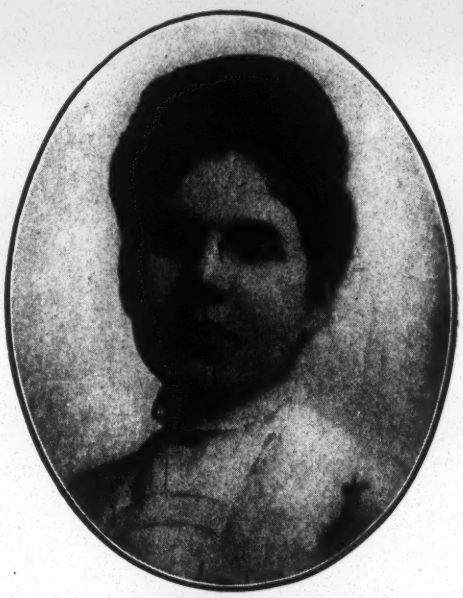
"GO, OR SEND."

And ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria

AND

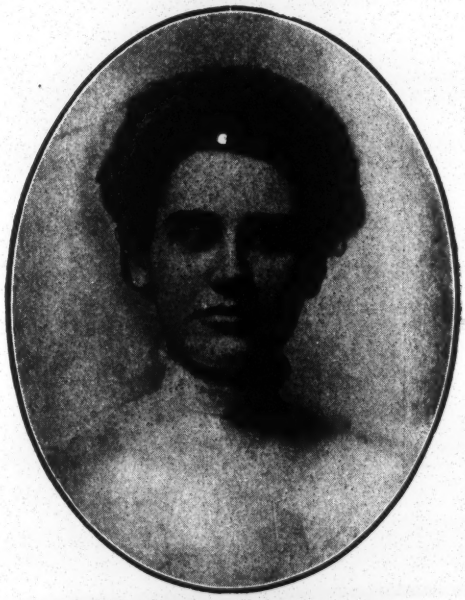
unto the uttermost parts of the earth.

* MISS ROMA BEATTY.



* MISS ELIZABETH LAWRENCE.

† MISS LORETTA A. MITCHELL.



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† MISS ELSIE M. FRENCH.

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